

Candide lector, has paginas tibi sum

... ausus eo maiori fiducia committere, quod & si tam acre tibi iudicium sit, ut quicquid erratum fuerit, nemo penetrantius uideat : is tamen est ingenij tui candor, ut nemo libentius conniueat. Vale.

... I have ventured to submit them to you with the greater confidence because, although your judgment is so keen that nobody would more quickly detect any error there may be, yet your nature is so kind that none would more readily condone it. Farewell.

(End of More's letter dedicating his Translations of Lucian, ed. and tr. by Craig R. Thompson, Yale U.P. 1974,pp.8-9)

L'Association Amici Thomae Mori fut fondée à l'Hôtel de Ville de Bruxelles le 29 décembre 1962, au cours d'une Quinzaine Thomas-More organisée par M. l'abbé Jules Jacques, fondateur du groupement universitaire "Les Compagnons de Thomas More", Les sept membres fondateurs appartenaient à six pays. Les Etats-Unis étaient représentés par deux professeurs (en congé sabbatique), dont l'un Louis L. Martz, était déjà Président de la Commission mise en place par l'Université de Yale pour l'édition critique intégrale des oeuvres de More. Ce "Yale Project" n'avait alors publié que Preliminary Bibliography of St Thomas More to the Year 1750 et Selected Letters (tous deux en 1961). Depuis sont sortis Richard III (1963), Utopia en anglais (1964), Utopia en latin et anglais (1965), Responsio ad Lutherum (1969), Confutation of Tyndale (1973) et Translations of Lucian (1974).

Cette intense activité éditoriale explique en partie la suprématie statistique de l'Amérique du Nord anglophone dans la clientèle de de Moreana, comme dans les articles qui y paraissent. Plusieurs douzaines d'universitaires sont, en effet, engagés dans cette édition, qui espère atteindre son volume final dans une dizaine d'années. C'est en partie pour la même raison que le directeur de Moreana, qui appartient à l'équipe éditrice depuis 1958, et à l'Advisory Board, s'est vu inviter à faire des séjours de recherche, et à prendre la parole, outre Atlantique plus que dans aucun autre pays, sans excepter le Londres natal de Thomas More.

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MOREANA INDEX

DECEM VOLUMINUM

1963-1973

SIGLA:

Allen: Opus epistolarum Des. Erasmi, ed. P.S. Allen et al, Oxford, 1947 s.

Auct: Auctores, auteurs, authors, as listed pp.9-15 (English articles),

pp. 16-19 (français), and p. 20 (other languages).

E : Erasmus

Libri: Libri recensiti, books reviewed, as listed pp. 21-24 (English), pp. 25-29 (français)

M: Thomas More
n: footnote, note.

P.J.: Prester John, whose Kingdom of Abyssinia

is described in Moreana no. 14

Rogers : The Correspondence of Sir Thomas More, ed. E.F. Rogers, Princeton 1947.

s.: sequentes paginas

thus 60 s means p. 60 and following pages.

sub : sous, under v. : vide, voir, see

v. etiam : see also, voir aussi § or #: paragraph, item.

MOREANA 1963-1973

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NOTA BENE

no. 15 means 15-16

no. 19 means 19-20

no. 27 means 27-28

no. 31 means 31-32

ANT.

Amici Thomas Mori

Secrétaire International : Abbé Germain Marc'hadour

B. P. 858

F 49005 ANGERS CEDEX

Tél. 88.22.22

19 February, 1974

Friendly reader, According to Aristeas, each of the 72 Greek scholars engaged in producing the Septuagint took 72 days to complete his Version of the entire Hebrew Bible - an incredible feat! Well, in this age of speed, we've needed 72 days more than we estimated

to put together the Index now yearning to ease your task.

the delay, due to our limited resources and also to our conscientionsness, has had one "merry" result: The arrival, before We went to press, of the latest volume from the Thomas Nove Project at Jail : Translations of Lucian. Thin (1xxi + 218 pp.) but terse and solid, as one expected from the editor, C.R. Thompson, it will now stand like a tree, and shoots will sprout from its trunk over the years, In after the reviewers have spoken their last word. The time tetween the signing of the Preface (Jan. 1971) and the date of pubtication (tomorrow, Feb. 20) is evidence of the Project's immens care. In This sense too, "time trieth truth."

Though this Index has cost us time and core enough to be given the given lights, its flaws - especially its formal incrusistencies - may "jump to the eye" before its usefulness and reliability have been tested. As my colleague J. Rouschausse was assembling the mother sheets, he caught sight of a howler that had escaped his Topoofreading: under TUDOR, the cross-reference read: v. ELIZABETH I. fre-Sumably the typist's fancy harboured images of the present Queen at her daughter's recent wedding. Thanks in advance to any reader who will kindly list for us all the real mistaxes (not harmless misspellings) and the ornissions he detects, each paying special attention to the entry under his own name, to his friends and his field. Under MORE in the 1958 Indices to Erasmi Epistolæ, I've added not a few references, and in no carping mood. Allen's associates and his indexers could not be asked to recognize More as Diger, for example, Where that immensely learned editor had failed to spot the allusion.

I am personally responsible for the Biblical tables (34-4) and for the section on More himself (95-100). The traditional order of Scripture books gave me a perer for the chronological (against alphabetical) arrangement of More's literary moduction. The few extra seconds one may need to locate a lesser known little are Well-spent, if they involve another glance at the full panorama. The profit is twofold, as the route of More's works hugs the coastline of his eventful days. It takes you from the rhymes and translations of his youth, through the mosterpieces of his thirties - Richard III and Utopia - and polemical books in Euro languages, to the spiritual com. positions of his last few months, some of them penned on the very eve of his execution.

Tyros may on occasion have to use their wits, or their dictionary to compensate a dearth of cross-references. "Adrien II" will take them to a page where "Adriaan Horensz van Utrecht" is still 'Cardinal of Toledo! John Colet is " Le aixeteur ne More in no. 39 p. 35 and not otherwise identified. "The Scottish King" can mean James II (until Flodden, 1513), or James I. Hythloadeus and Laphael, with sometimes deliberately aifferent overting designate the same individual. Anne Boleyn's father is called "the Lord of Wiltshire" at 39/31. Spelling has its vagaries: Aesiains is both Giles and Gilles at 38/6, and neither is incorrect. For seople whose names are salt in more than one way by vernacular wors, we often use the Latin form, More's form: Aristoteles, Anselmus, Kinins. We keep Benedict XIII, however, because that pope's name occurs only once, in English, just as Benoît XIV appears only in a French article.

Our general Index is so blatantly a "Versoneuregister" that ANONY MOUS, who heads the list of poems (0.30) has no entry on p. 35. Themes were so scannily dealt with that I myself cancelled HEAVER When I noticed we had no HELL, no EARTH, no PURGATORY. And yet Pur gatory is a subject More handled exprofesso: The student with a smat. tering of his field will know where to seek it, under Supplication of Souls in More's works, or under Simon Fish and John Frith. The latter name is a clue also to the Euchanisii Controversy. And Whoever is doing research on the freedom of the will knows that Erasmus Hyperassistes is a sepuel to his De ilbero Arbinic thus an author's name leads easily into a specific topic. In fine I feel sure that this instrument, used with patience and good humor, will prove honest, and that its "truth" will stand the test of time.

G. Marc' hadour.

Anni lecteur,

Bon an mal an, dépuis 1963, nos cahiers ont engrangé glanes menues et gerbes drues, un peu de folle-avoine aussi; les résultats de laborieuses semailles y cotoient les fruits de simple cueillette. Morille et morillon auraient pu figurer dans notre Index s'il avait été impartial, mais on a privilégié les personnes aux dépens des choses: MORE Vous conduira aux morilles.

tité, ni une telle qualité. Que restait il à dire sur Thomas Nove? Mais, force est de le constater, il appartient à la sace des grands Clussiques: comme Platon et Aristote, Isaie et S. Paul, Ciciron et Virgile, S. Thomas d'Aquin et Dante, il fait l'objet d'une nouvelle lecture à chaque génération. Je pense à l'Utopie, mais que dire des oeuvres qui attendent enco e leur première édition critique et complète? L'université de vale s'en charge, et chaque litre qui paraît suscité une jhalange de traducteurs et d'exégères. Ce flot ne donne aucun signe de vouloir se tarir, et le Cincentenaire de la naissance de More (1977-1978) ne manquera pas ae l'enfler. Bulletin d'une Arnicale, mais nullement restreint à ses membres, Means essère demeurer le forum où le chercheur trouvera des lecteurs pour l'encourager, le conseiller aussi et parfois le contester.

"On peut dire que c'est un index majeur", disait un d'entre nous, qui en a échenillé bien des pages. A l'usage, il vous paraîtra plus "logique", sans doute, qu' à première vue. Les souverains, comme les saints, aevraient figurer sous leur prénom, mais l'usage a ses entorses: on dit bien "la reine Elisabeth", mais, pour sa soeur aînée, "Marie "tout court ne suffit pas, son nom courant est "Marie Tudor", comme celui de leur cousine écossaise est "Marie Stuart"; pour illes, vous avois once choisi le patronyme dynastique. Pour des particules de noblesse, comme de van, von, nous avois manque de rigueur: notre documentalisme ellemêne n'est pas sûre où il convient de faire commencer son nom, à de, à la ou à Robertie. Du moins aurait on pu viser à la cohérence: Time de la Garandwie, Bob sie quaf et Richard de Men se trouvent à D dans la liste des articles, et ailleurs dans les colonnes de l'index sévierel. Quant à Giovanni vi Napoli, il est à D, iis à N per la roi-le e deux compilateurs différents et la complicité du Vérificateur pour qui répétition n'est pas

Crime. Un blanc en cours de lettre correspond à une suppres Sion de dernière heure : ainsi COP et COPE réduits à une ligne quand il s'est avéré qu'ils désignaient la même personne. On s'est aperçu trop tard qu'Alde Nanuce figuraient à deux places. D'autres le font parce que les deux noms successifs correspondent à deux états : par ex. Mrs Jane Nove, née Colt; Nrs Naura Kuhn, née Slattery; Mme Elisabeth Bossé, née Corrignan.

Je vous signale ces saucheries ou anomalies pour que vous n'en fassiez pas une liste noire à notre usage; voyez que nous y sommes résignés faute de l'en ps. Ayer la bonté, en revanche, de relever pour le profit commun, tout ce qui est errone dans les chiffres, toute ornission grave, toute confusion de personnages. Le P. Byron s'était vu attribuer une page où figurait l'auteur de Childe Harold, et Maureen Smith ne paraissait nulle part : son beau compte rendu de J. Delumeau avait été du ment dépouille, on a vait seulement oublié la signataire. Notre acribre s'est exercée sur ces points de substance, au détriment de la forme. Des renvois manquent : les francophones n'ont pas l'habitude de rencontre charles J.

Jacob Burckhardt, publiant Der Cicerone au siècle dernier, donnait à ce quide artistique l'admirable sous-titre de "Anleitung zum Genuss...", en traduction italienne "quida al godimento... "Est-ce trop d'espèrer que notre Index conduira les plus studieux de ses lecteurs à un banquet non moins délèctable et savoureux que nouvrissant et "substantifique "? Comme un quide, il possède sa valeur informative propre. Il indique ce qui a été fait et dit, suggère tout ce qui reste à faire. Dans la listé des articles, certains auteurs trouveront un relevé commode de leur bibliographie morienne.

Tumultuarie quidem, haud tamen oscitanter has Compilavimus tabulas, lector candide: tuo etiam studio, at. que industrize nonnihil agendum reliquimus. Siguid omissum vel make commissum offendit oculum tuum, precor mihi notum facias. Interim vale, prospera, atque yare

G. Marc'hadour

MOREANA: QU'EST-CE-A DIRE?

Le mot *ana*, second élément de notre titre, n'est plus guère employé. Il a pourtant du blason, et alors que des termes aujourd'hui très courants, comme *gourou*, sont encore absents du *Petit Robert*, *ANA* y a droit à quatre lignes :

n.m. (xviie siècle, de la terminaison du titre latin de recueils : Scaligeriana, Menagiana, pluriel neutre d'adj. en - anus). Recueil de pensées, de bons mots d'un auteur, d'une personnalité, d'anecdotes relatives à sa vie, etc.

Les catalogues de vieux livres nous fournissent quantité de formations similaires :

Valesiana ou les Pensées Critiques, Historiques et Morales, et les Poesies Latines de Monsieur de Valois (1695).

Saint Evremoniana. Ou Recueil De diverses Pièces Curieuses (1701).

Santeüilliana, Ou Les Bons Mots de Monsieur De Santeüil (1710).

Huetiana, ou Pensées Diverses de M. Huet, Evesque d'Avranches (1722).

Longueruana, ou Recueil de Pensées, de Discours et de Conversations, de feu M. Louis Du Tour de Longuerue (1754).

Frédéricana, ou Recueil d'Anecda tes, bons mots et traits piquans de Frédéric II. Roi de Prusse (1800, An IX).

Tous ces titres proviennent d'un seul catalogue de B. Quaritch. Telle fut, au 18e siècle, la vogue de ce genre littéraire, ou plutôt de cette sormule, que d'habiles compilateurs firent même des ana d'ana – des *ananas*, me souffle un farceur – tel ce recueil de 1075 pages, en 2 volumes, publié en 1731 à Amsterdam:

ÉLITE DE BONS MOTS, Pensées choisies, Histoires singulières et autres petites Pièces, tant en prose qu'en vers, Recueillies des meilleurs Auteurs et particulièrement des Livres en ANA.

En 1841 encore paraît (anonyme de Gabriel Peignot), *Prédicatoriana, ou révélations singulières et amusantes sur les prédicateurs*. L'âge d'or des faiseurs d'ana est révolu. Nos cahiers n'appartiennent pas tout-à-fait au genre anecdotique, pas assez au gré de certains lecteurs, qui ont pour cette raison déserté l'Amicale. Certains articles y ont atteint plus de trente pages. D'autres sont hérissés d'allemand, de grec, ou de jargon sociologique. Sans doute y aura-t-il lieu d'agrémenter chaque numéro, à l'avenir, d'au moins une bonne histoire : l'oeuvre de More abonde en "merry tales", dont la plupart n'ont jamais paru en traduction française. Ses épigrammes – et il y en a des centaines – viennent de paraître en version russe intégrale (Moscou, 1973). Que cette ferveur nous serve de modèle, et que soit traitée en monographie toute étude qui atteint les deux douzaines de pages.

WHY MOREANA?

The neuter plural of Latin adjectives in - anus yielded an independent word ana, as in Dicta Vergiliana, Sayings of Vergil - neuter because of the miscellaneous character of the things it covers. First used in literary French and English, it was eventually treated as a singular, as happened to other words like visa, data (an abusage),

and (in French) media. Robert Southey calls Boswell's Life of Johnson "the Ana of all Anas", because it is crammed with sayings, anecdotes and all sorts of gossip. Bernard Quaritch's catalogue no. 909, some of which we quote in French on next page, offers 9 ANA for sale. As appears from that list, no connective vowel is needed between the proper name and the suffix. In a word like Americana, the noun suffix belongs to a different category; it tends also to be less suggestive of miscellanea' When a vowel is used, -i- is the most current: Baconiana and Shakespeariana come to mind. T.E. Bridgett published his 80 page Latin anthology "illustrating the life, character and martyrdom of Blessed Thomas More under the title of Moriana. Is it an advantage or an obex that it echoes Erasmus' Moria? Neither Moreanus nor Morianus appear, as far as I know, in the writings of More and Erasmus. The latter writes Moricae to designate More's daughters.

We too called our Angers H.Q. "Morianum" in our first issues (e.g. 6/51), and then "Moreanum" (e.g. 12/120). This semi-spontaneous shift can, with fair certainty, be ascribed to the influence of *Moreana*, the journal's name being used more often than that of our office. The shift at the same time endorses, as it were, the form *Moreana*. Frank and Majie P. Sullivan gave it currency as early as 1946 (see our no. 1, p. 2), borrowing the word, it seems, from a 1939 article by Joseph Delcourt. Then it also designated a large section in *St Thomas More : A Preliminary Bibliography* (Yale, U.P. 1961).

After ten years, it is clear that our bulletin deals with ana about Thomas More and takes in all aspects of his person and life, his works and days, his friends and foes, his influence on later times, not least on this season of ours. Each issue discusses the newest item in More bibliography.

THOMAS MORE'S STATUS

Has the status of More improved in the fifteen years of the Yale Project's activities, and in the years since MOREANA came into existence? He is not among the 25 authors most frequently cited by members of the Modern Language Association (MLA Newsletter of December 1973), but then 60°/o indicate the subject of their scholarly concern to be centered in the 19th & 20th centuries. To balance this gallup, the 1971 MLA Bibliography shows More to be, with 26 entries, one of the five English writers of his century most written upon, the others being Marlowe, Sidney, Spencer, and Shakespeare.

The fact that not only Faulkner, but also Melville and Hawthorne stand before Dickens, the Bible and Spencer, before Dante and Cervantes, and that Clemens

"makes it" in the first 25, is due to the Association being American.

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If the bibliographies of Neo-Latin, of history, of political economy, law and theology were added, More's relative stature would no doubt rise in comparison to that of several purely English authors.

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so me thoma More

I homas Lupset

17/46 39/14

D. FACSIMILES OF PRINTED PAGES

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SCRIPTURA SACRA

Holy Scripture in general, whether called Bible, or Scripture, or Holy Writ, or sacrae litterae, or "saintes lettres", appears frequently in More's works and therefore also in Moreana: see 14/103 s,18/40, 27/67 s, 30/55, 33/10 s and 34 s, 34/65 s and 91, 37/27 and 78 s, 38/27 s, 39/53, 85 s, 106 and 108.

There has been some inconsistency in the handling of biblical figures. Thus Cain's deeds might be entered under Genesis chapter 4, or under his name; as likely as not you will twice be sent to no. 15/63-74. Likewise Adam and Eve are

featured fairly often, sometimes together, sometimes separately.

The names of biblical persons, listed systematically on p. 42, and those of biblical places such as Babylon (17/51), Bethlehem (29/70), Cana, Cedron and Gethsemane (5/65,67,74), Eden or Sodom (27/64) have not always been indexed.

Among other guides are specifically biblical words and phrases. My casual gleanings have yielded for instance Antichrist (17/51 s), Ave Maria (18/37 and

27/73), Pater Noster (17/53, 18/39, 27/64-65, 31/274).

Pater Noster will also be found under Erasmus, and under Margaret Roper who translated his paraphrasis of the Lord's Prayer. Erasmus' exegetical works are easily identified as individual entries under his name (pp. 66-67). A good deal more will be found through the names of well-known champions, editors, translators and interpreters of the Bible, like Origen, Jerome, Augustine among More's masters, Luther, Tyndale, Joye, among his antagonists, Colet and Fisher among his close friends.

In genere under the title of a book from the Bible will often in fact refer to commentaries of that book by Erasmus, Colet (Paul's epistles, e.g. 22/45 s) or Luther.

Remember also modern scholars, such as H. de Lubac, reviewed in no. 3/66-70 Other keywords, of course, are canon (e.g. 14/62), Vulgate (e.g. 35/19 and 37/79). Septuagint is entered under Septante, its French name, because it is discusse in the French version of More's letter to Dorp.

The forms of names vary from Hebrew or Latin to English or French, dependir mostly on the places where they occur. Anybody will recognize Isaiah under Isaie,

and Solomon under Salomon, which reflects More's spelling.

The numbering of the Vulgate has been retained for the psalms. In the majority of cases, this will be one figure behind Hebrew reckoning: thus Miserere is Psalm 50 in the Latin Vulgate, 51 in the Hebrew Psalter.

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The references by chapter and verse given in the preceding pages will be supplemented, if occasionally duplicated, by the following index, and this page of comment is bound to create some further -- I hope, not unwelcome -- overlapping.

Persons like Peter and Paul, David and Moses (14/106, 29/67) are considered at times as characters in Judaeo-Christian history, more often as writers of inspired books -- epistles, psalms, pentateuch. David, his son Absalom (4/101-102) and his general Abner, provide telling precedents for the pamphlets of Richard Sampson, Cromwell's propagandist, much as "Sampson and Achitophel" will serve the satire of Dryden. Cain looms larger than his brother Abel, in our volumes as in literature generally. Look up also Adam and Eve, Abraham (7/57, 14/104, 37/ 65) and Sarah, Isaac, Jacob and Rachel (26/68), Ananias with his wife Sapphira, Baal, Daniel, Elijah (More's Elias, French Elie), Ezechias the king and Ezechiel the prophet. These two are duly entered, but not, it seems, that other king, Ozias, resisted by the pontiff Azarias in the second book of Chronicles (Vulgate Paralipomenon) ch. 26.16-21 (27/139). Hanna, Helcana, and Hagar have no initial H in the Septuagint tradition, reflected through the Vulgate in the spelling of Early Tudor England, as indeed of all pre-Reformation Europe. For Hagar, actually, the reference will no doubt be more often to Galatians 4.24 than to Genesis chapters 16 to 25, that is to the spiritual significance of that woman and her offspring rather than to their semi-legendary figures in history. The Agarenes occur also in Ps 82.7. Other names on our list that can lead to Biblical quotation or exegesis are Ammon (with his brother Moab), Isaiah (French Isaïe), Job, Judith, Noah (Noe for More and still in French usage), Saul the king and Stephen the martyr, Simon the would-be purchaser of the Holy Spirit, John the Evangelist (34/102), doubting Thomas, (5/36 n.12 and 5/83) first of Stapleton's Tres Thomae, little Zachee or Zacchaeus, and Zacharie. Herod (21/67) is forever linked with John the Baptist, as Judas (29/98) is with his antipodic counterpart Mary Magdalen, and Malchus (5/75) with Peter who cut off his right ear. Joseph can designate Mary's husband, or else Jacob's son the ruler of Egypt (4/105).

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MORE: FAMILLE ET OEUVRES

On a groupé par ordre alphabétique les membres de la famille More. Quelques rappels pour vous guider à travers les branches de ce grand arbre.

Thomas M. n'eut d'enfants que de sa première femme, Jane Colt. Tous se marièrent. John le plus jeune, eut 8 enfants. Par lui le nom s'est transmis à de nombreux descendants du chancelier. Margaret, fille aînée de More, devint Mrs Roper dès 1521; elle mourut en 1544, et son mari William lui survécut 34 ans sans se remarier; la plus célèbre de leurs enfants, Mary, traduisit en anglais la méditation latine de son grand-père sur l'agonie du Christ: elle se nommait alors Mrs Bassett, nom de son premier mari. En 1525 Elizabeth devint Mrs Daunce, et sa cadette Cecily épousait Giles Heron, qui fut exécuté pour haute trahison en 1540.

John More père eut quatre femmes successives. Seule la première, Agnes Granger, qui'il épousa en 1474, lui donna des enfants. Thomas était l'aîné des fils. Son frère John n'a laissé aucune trace dans notre index. Ses soeurs y figurent comme Mrs John Rastell and Mrs Richard Staverton.

Margaret Giggs, sa fille adoptive, doit sa célébrité en grande partie à son mari le Dr. John Clement, secrétaire de More. Un autre secrétaire, John Harris, prit pour femme une jeune servante de la famille, Dorothy Colly, qui figure dans l'Index, comme le fait Henry Pattenson, le fou domestique.

La seconde femme de More, Alice Middleton, avait deux enfants de son premier mariage. Sa fille Alice se maria à son tour deux fois ; elle figure ici sous le nom de son second mari, Giles Alyngton.

Pour les oeuvres on a suivi l'ordre chronologique. Ainsi chaque consultation des titres constituera une repasse de toute la production littéraire de More, reflet assez fidèle de son existence : depuis les poèmes de jeunesse jusqu'aux écrits de prison, à travers ces chefs d'oeuvre de la maturité que sont l'*Utopie et Richard III*, et les ouvrages de controverse. On trouvera un supplément d'information sous le nom de ses antagonistes : Luther et Bugenhagen pour les ouvrages latins ; et pour la polémique anglaise, Tyndale (sur l'ensemble du front), Fish (purgatoire), Frith et Joye (Eucharistie), St German (législation et procédure anti-hérétique).

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ANATOMIA BREVIS CUNCTORUM VOLUMINUM

Nº1 (3 September 1963)

94 pages ronéotypées mimeographed. Three facsimiles, one of which, a Holbein border, is trilingual: Hebrew, Latin and Greek. Cover designed by Raymond Joly will be retained until Sept. 1967 no. 14. The dove and serpent of prudens simplicitas will adorn our back through 8 issues.

Most features of our bulletin are already conspicuous: a letter from the President of our Fellowship; an *In Memorium* for Richard O'Sullivan); critique of recent books: right blend of English and French, with a seasoning of other lan-

guages, here of 1535 "alemannisch" (p. 76).

Deux pages sur Jean Second (78-9) relient ce cahier au no. 36, et les félicitations à Jim Lusardi 83 pour sa thèse sur le livre 8 de la Confutation préparent le poème no. 38 et le compte rendu no. 39 qui saluent l'édition critique des 9 livres ce ce monumental ouvrage. La phrase fameuse sur l'Utopie –"tota insula velut familia est" – citée ici p. 3 sera reprise par Elisabeth Bossé dans sa lettre d'adieux no. 34, p. 119. La naissance en 1573 de John Donne, petit-neveu de T.M., signalée p. 72, s'ajoute aux centenaires commémorés en sept. 1973 (no. 39, pp. 105 s).

Nº 2 (21 February 1964)

120 pages offset.

One huge feature: John More's 1533 English version of Frederic Nausea's Sermon of the Blessed Sacrament, occupies 32 pages 5-36: more than one third of the issue), with the woodcut of a comet that links 1531 with 1973.

Un lecteur demande d'où vient la phrase de S. Augustin: Quid enim fortius desiderat anima quam veritatem? Elle se trouve dans le tractatus 26 in Joannem, post initium. Le passage se lit au bréviaire romain le mercredi des Quatre-Temps de Pentecôte.

p. 104, paragraphe 3, read : Marcus Haworth.

N º 3 (12 June 1964)

p. 73 fin de note 4, lire José au lieu de Yvon note 5, Moers se retrouvera sous la plume de John More fils, v. Moreana 14 p. 55/7; 57/1 et 12.

p. 78, fin de note 12, lire: Hallett

p. 75. note 16 : Aneau emploie la forme Maure dans son édition de l'Utopie en français (Gibson no. 20, 1559).

p. 79, dernière ligne, lire : rend la mûre encore plus noire.

p. 120, im. C.D.O. nom de la troupe, qui joua le Richard III de Shakespeare à Angers le 28 avril 1964, signifie Centre Dramatique de l'Ouest.

Nº 4 (22 November 1964)

Is one of my favourites, because it is almost entirely devoted to various facets of More's "multipersonality"-- R.S. Sylvester's word to explain how "incredibly flexible" was the homo omnium horarum (5-17). Henri Meulon's "La présence de T.M." is particularly superb where he comments on More's portrait by Holbein (32 s). G. Mercanti's defence of "More's gay genius", emphasizing the lighter feature of his character, is balanced by R.C. Marius' stress (115-7) on the aggressive, passionate elements.

p. 57, ligne 1, ajouter 1490 avant : L'Ecossais.

N º 5 (18 February 1965)

Inaugure une année qui sera consacrée moins à la personne de More qu'à ses oeuvres : *l'Utopie*, dont le plus clair fut composé il y a 450 ans (1515), l'*Expositio Passionis*, dont le texte autographe, "trésor caché", vient d'être redécouvert à Valence en Espagne, et enfin, autre relique insigne, le *livre d'heures* enrichi de notes marginales par le martyr.

N º6 (19 May 1965)

Dürer (93-94) a trouvé la phrase grecque privilégiant les écrits sur le médaillon d'Erasme par Quentin Metsys. C'est donc à l'artiste flamand qu'Erasme, dès 1519, aura suggéré cette légende.

Dorothea O'Sullivan's page about "More and Socrates" (116) reads with in-

creased harmony after her own serene death (15 December 1973).

N º 7 (3 September 1965)

Devotes almost half of its space (pp. 9-64) to a reprint of Erasmus' *Precatio Dominica* with, on the opposite page, Margaret Roper's translation of it, entitled "The seven petitions of the *Pater Noster*." It is crammed with scriptural allusions: no attempt has been made to list them all in our biblical index, pending the thorough study pledged in no. 9, p.77.

Nº 8 (22 November 1965)

Contient un peu de malayalam, par le biais de D. Sargent, dont le *More* fut traduit en cette langue, et un peu d'arabe grâce à l'article de M.A. Manzalaoui. Le professeur qui refusa ce serment universitaire (p. 37) se nomme Robert Kinsman; le ciel lui ayant donné une fille en cette même année, il la nomma Margaret Roper.

N º 9 (12 February 1966)

Begins the first of four Erasmus' centenary years (1966-1969) and contains no less than five articles on More's Dutch friend, including a bilingual (Tudor English

and modern French) edition of his Pater noster.

N º 10 (16 May 1966)

Consacre encore 20 pages (91-110) à l'Oraison dominicale d'Erasme. Le féminisme discret du grand humaniste -- Mme de la Garanderie nous le prouve (23-30) -- n'était que l'érection en théorie de ce que son ami Th. More pratiquait à son foyer-école de Bucklersbury.

N º11 (17 September 1966)

Includes our first mailing list: California's statistical headway (much reduced since then) was a result of the enthusiasm generated by the San Francisco Symposium of August 1965. The biggest single theme of this issue is More's language and style, in both English and Latin (69-95); may the repeated "à suivre" (p. 84 and p.90) stand as an invitation for a full-scale treatment of T.More as a writer.

N º 12 (22 November 1966)

Ce numéro reproduit deux documents inédits: l'acte notarial ou "indenture" par lequel T.M, cède le bail d'une luxueuse demeure, Crosby Hall, le 15 janvier 1524, sept mois et demi après l'avoir acquis ; les consignes de Marguerite d'Autriche, Régente des Pays-Bas, concernant les cadeaux, dûment calibrés, qu'elle destine aux trois hommes, Tunstal, T.M. et Hacket, qui ont représenté l'Angleterre aux pourparlers en vue de la Paix des Dames (1529).

Nº 13 (7 February 1967)

Hyrde's dedicatory letter to Meg Roper's *Pater Noster* (in English and French) brings to a close the publications by which, since no. 7, we have substantiated the penfriendship between Erasmus and More's eldest child.

La prière de T.M. en gallois du 16e siècle n'a pas eu grand impact au Pays de Galles, où nous avons peu d'abonnés, mais les *amici* bretons y ont aussi retrouvé une langue soeur de celle qu'ils parlent.

Nº 14 (7 May 1967)

This is the first of several issues in which we give some space to Russian literature about More.

L'édition bilingue — en latin d'origine et dans la version anglaise de John More, fils du chancelier — du reportage sur l'empire semi-fabuleux du Prêtre Jean, ancêtre du Négus, est le dernier document qui restait à publier afin de rassembler de façon commode les matériaux dont l'historien a besoin pour comprendre "le cercle de T.M."

Nº 15-16 (7 November 1967)

The E.F. Rogers festschrift was the first peak in our short trek. It remains our acmé, whether we consider the sheer bulk (432 pages), the variety of the articles, and the prestige of their authors. Two of these, Pierre Mesnard and Alberto Castelli, have since been lifted by death from our mailing list. This issue was also technically a turning point: a new and brighter cover was our first departure from the Joly design, and the four machines used to produce it were joined, at the last stage of production, by an IBM Multipoint, which types "like print".

La brève évocation de Chambers par Louis Wright (p. 27) constitue depuis 1967 comme un appât ou un appel : qui nous donnera un "Who Was R.W. Chambers ?". Il nous manque des vignettes de toute l'équipe morienne des annèes 1925-1950 -- Reed, Hallett, Hitchcock, Campbell, etc. Ces grands pionniers seront bientôt rejoints dans l'Histoire par les maîtres chevronnés qui se sont donné rendez-vous dans ce numéro pour fêter l'aînée, le chef de file à l'inlassable patience, Elizabeth

Frances Rogers.

I never tire of leafing through this issue, so truly festive, ranging from the publication of legal instruments and learned disquisitions about *Realpolitik* to a critique of Zinneman's film by a professional homme-de-lettres, and an original car toon. An amusing misprint (p. 145) changes into "infernal" the "internal affairs of Utopia."

N º 17 (18 February 1968)

Many tidbits that a certain sense of decorum had barred from gracing the sophisticated banquet of no. 15-16 are gathered here. This backlog material accounts for the excessive compression in the last twenty pages, the small type of which can prove somewhat trying for the olde eyen" of some readers.

Nº 18 (12 May 1968)

Ce cahier, comme le précédent, fait retour à la couverture moderne de Raymond Joly. La liste des centenaires qui y figure va devenir une rubrique régulière dans *Moreana*, annuelle comme la lettre de Yale et celle de Vicenza. Vous trouverez (p. 101) l'adresse d'un restaurant japonais dénommé *Utopia*.

N º 19-20 (11 November 1968)

One of the centenaries listed in the May issue is the birth (1468) of Guillaume Budé, More's French confrère and counterpart as lawyer, royal servant, humanist and family man. This 184 page special is devoted to Budé. The letters exchanged between him and More, published here in a French version, still await a complete translation into English.

N º 21 (24 February 1969)

Deux traits nouveaux frappent l'oeil dans ce numéro initial de notre second lustre. La couverture en est personnalisée par un portrait de S. John Fisher, dont ce cahier marque la naissance (1469). Comme pour honorer notre premier héros de l'annus mirabilis 1969, le format se hausse d'un pouce.

Nº 22 (1 June 1969)

This Colet special marks the 450th anniversary of the man's death (1519) rather than the fifth centenary of his birth, the date of which is not known with any certainty.

Plus de 40 pages ici, et une douzaine de pages dans le no. 23, constituent une évocation de Pierre Mesnard, mort le 13 mars 1969. De larges extraits de ses lettres et quelques photos campent sa vigoureuse silhouette, échantillonnent son humour et sa chrétienne humanité.

N º 23 (17 August 1969)

Maura Slattery -- now our Canadian secretary under the name of Mrs Kuhn -- saw this number through the press in the editor's absence. She has put her mark on many pages, especially those (24-30) about the unveiling of More's statue at Chelsea.

La correspondance d'Erasme et de J. Fisher, en traduction française, commencée dans le no. 21, se termine ici (43-52).

N º 24 (30 November 1969)

L'Erasme d'A. Dürer orne la couverture, et chacune des 120 pages gravite au our de celui qui fut l'erasmiotatos, le "dear darling" de Thomas More. Cette livraison justifie pleinement ceux qui ont appelé notre bulletin "More-Erasmiana". La Belgique s'y taille la part du lion, tant par les ouvrages récemment publiés sur Erasme que par le reportage sur les congrès érasmiens de Mons, Bruxelles et Louvain.

Dans la citation de P. Mesnard, p.113 ligne 10, lire 'alluvion ultérieure'.

I lacked room in no. 24 to quote a young lady's splenetic disapproval of the Ainger piece (23/71 s). She finds it trite. But a draught of aqua simplex from the tap is not without its virtues: it dilutes over-fiery spirits, and enhances the flavour of heady wines. Nor is Canon Ainger a vulgar tap: the good canon was a polygraph of some stature. His Charles Lamb (1882) was reprinted and remained long a standard. In The Life and Letters of Alfred Ainger, by Edith Sichel, he is quoted as writing: "I presume we hail from the city of Angers".

N º 25 (1 March 1970)

Le cincentenaire d'Erasme, bien qu'il dure depuis 1966, semble ne pas vouloir finir : on en trouve des retombées jusque dans ce numéro. La naissance, en 1470, de son ami Pirckheimer, nous vaut un voyage à Nuremberg. Erasme et More nous emmènent ensuite en Italie, à Chicago, dans plusieurs cités de Russie, et au coeur du Japon : un surgeon de notre amicale, sorti de terre à Tokyo et Nagoya, exprime sa jeune sève dans un gracieux bulletin, *Tomas Moa Kenkyu*.

Nº 26 (9 June 1970)

The sober symbolic cover designed in the Benedictine nunnery of Stanbrook wraps an unusually packed issue. Generous space has been reserved, however, for a bridal luxury -- a trilingual edition of More's qualis uxor deligenda.

Nº 27-28 (24 November 1970)

Rapid reading too is conducive to discovery: I notice only now that More's remark about how easy it is to be good in a virtuous environment when you are "carried up to heaven even by the chins", is quoted in French (p.10) and again in the original English of Roper's *Life* (p. 101).

Le plat de résistance de ce numéro -- 52 pages sur 180 -- est la traduction française de la lettre où More répond à un "certain moine" qui a eu le malheur de calomnier le grand Erasme. Puis on déguste, comme un fruit des îles, la prière de

More en créole d'Haïti ; le nº 30 y ajoutera le créole de Guyane.

Events featured: A. the october canonisation of 40 English martyrs: several of them were friends of More, one was his beloved parish priest; B. the eighth centenary of St. Thomas Becket's martyrdom; C. the 450th anniversary of Luther's excommunication; D. the first conference of T.M. studies organized by our British section (June 1970); with the conference becoming an annual tradition, the report has become a fixture of our journal.

Nº 29 (24 February 1971)

The reposeful Chartres angel with his 1528 sundial graces our cover, as he will again in May. He is scheduled for one more appearance, when we mark Rainer Maria Rilke's centennial in 1975.

After the Erasmian windfalls of 1966-1970, J. Cl. Margolin takes stock here,

quite at length, of the overall centenary harvest.

That earliest of modern Utopias, *The Coming Race* (1871) is commemorated here by an Egyptian amica, and in no. 30 by a German scholar. - The French title of

Bulwer - Lytton's novel is La race qui nous exterminera.

La traduction italienne du *Dialogue of Comfort* fait ici l'objet d'une recension exceptionnellement longue et admirative. Le traducteur, Mgr. Alberto Castelli, mourra le 7 mars sans avoir lu de ses yeux de chair ce compte rendu qui lui emprunte deux versions de notre devise "Il tempo libera la verità", "Il tempo è il paragone della verità".

No 30 (24 May 1971)

Archbishop Castelli's own meditations on "time and eternity" are distilled in the sonnet we publish and the article conjuring up his generous and winsome personality. The first 20 pages, plus two book reviews give Italy pride of place in this issue.

Mémoire est faite, naturellement, de Thomas à Kempis, dont Thomas More aimait et faisait lire l'incomparable *Imitation de Jésus-Christ*.

N º 31-32 (1 November 1971)

Except as regards physical elegance, this festschrift for Edward Surtz does not quite compete with the Rogers volume of four years ago. It gives fewer answers from fewer acknowledged masters. It searches instead; its very title *Meliora* suggests a Tantalus approach to the truth, a progressive amelioration in our chances to grasp it. As T.S. Eliot remarked, "we know all the answers, it is the questions that we do not know". More in his dialogue raised a number of questions and gave them a modicum of formulation: his commentator's main duty is to open hatches in the walls of our ignorance, not only by wrestling with his difficult Latin, but by catching the subtle undertones and overtones that made his polyphonic wisdom so entrancing to the elite of his first readers. Some expert critics have found great expertise in the descant performed through these 304 pages.

Le Portugais du dialogue nous conduit, via Londres et Anvers, jusqu'aux pays où brille la Croix-du-Sud, et jusqu'aux antipodes. Une de ses disciples new-yorkaises a même appris la langue d'Utopie (p. 294). Rien ne prouve mieux à quel point le discours utopien est désormais reçu en sociologie que la lettre de Paul VI, citée p. 299. Une richesse spéciale de ce numéro, ce sont les phrases de l'*Utopie* semées au creux des moindres sillons, dans les interstices entre les articles ou au ver-

so de leur dernière page.

N º 33 (8 February 1972)

The new cover, retained for the next two issues with a mere variation in ground colour, dresses *Moreana*'s motto in a rather startling Utopian garb. Predictably after the golden harvest of last autumn, this hamper is crammed with miscellaneous gleanings.

N º 34 (26 May 1972)

Trois articles s'adjugent un bon tiers du cahier : le président de notre amicale présente le premier biographe victorien de Thomas More ; un professeur de Hambourg dissèque la sociologie utopiste de H.G. Wells ; le secrétaire international consacre quatorze pages à ce qui sera sans doute sa dernière grande tournée de contacts et conférences dans le Nouveau Monde.

p. 102, ligne 6, lire : décalogue.

N º 35 (18 September 1972)

The table of contents and the variety of hands involved in the typographic production of this summer issue combine to give the impression of an informal buf-

fet supper.

Robert Peters is quoted (p. 81) as urging his young listeners at Burnham to search "episcopal registers, court records and visitation papers" as the best means of mapping and signposting "the age of More". This call is consistent with the title AD FONTES which he chose for his introduction to Desiderius Erasmus: Prefaces (Scolar Press).

N º 36 (11 December 1972)

Le fougueux poète Jean Second, à l'étroit dans les 32 pages qui lui sont ici allouées, envahit la couverture foras et intus.

Reread (p. 38 n. 5) E. Telle's second rendering of Dolet's motto "Durior est spectatae virtutis quam incognitae conditio". A braintrust of Washington amici offered the following alternatives: "Greater is the burden of merit esteemed than of merit ignored"; "Harder is the lot of virtue regarded than unknown"; "It comes harder for a man to have his merit recognized than to have it pass unnoticed"; "It is harder to bear the state of attested than unattested manliness"; (most periphrastic of them all) "Life is tougher when your fame places your virtue on a pinnacle; you are looked up to and expected not to climb down from your heights". Or just "Noblesse oblige"?

L'article p. 93 s devrait répondre une fois pour toutes aux questions qui nous sont fréquemment posées concernant la prière "Donnez-moi une bonne digestion". Notre bulletin l'a publiée dès 1964 (no. 4) en anglais et en français, plus tard en italien, puis en allemand. Chosc curieuse, celui qu'un vaste public a pris pour More est un "Tommy" tombé au champ d'honneur à l'âge de 19 ans. Chose guère moins curieuse, l'année de sa mort (1917) est celle où fait son apparition, en français d'abord, la prière : "Seigneur, faites de moi un instrument de votre paix", qui, elle aussi, a conquis une vaste clientèle, sous le nom de S. François d'Assise.



The three issues of 1973 (no. 37 of 12 February, no. 38 of 31 May, and no. 39 of 17 September) will, as usual, be revisited in the first number of 1974, with a number of additions, emendations and answers to readers' questions.

THOMAS MORE was born in London on 6 or 7 February, 1477 or 1478. He became an utter barrister in 1501, married in 1504, entered the City's administration in 1510 as Under-Sheriff, served on his first embassy in 1515, when he began to write Utopia (published 1516). He resigned as Under-Sheriff in 1518 upon entering royal service. Henry VIII and Cardinal Wolsey employed him many different ways: as diplomat, secretary, under-chancellor of the Exchequer, counsel for the king's book (1521) against Luther. Promotion was punctuated with knighting (1521) and the chancellorship of the Duchy of Lancaster (1524). More succeeded Wolsey as Lord High Chancellor in October 1529, and obtained royal permission to resign in May 1532. Throughout 1533 he was harassed by the new Administration. Imprisoned in the Tower in April 1534, he was sentenced to death on 1 July and beheaded on 6 July, The Church for whose unity and integrity he shed his blood canonized him on 19 May 1935. R.W. Chambers' epochmaking Thomas More was published in that year and to mark that event. The other milestone in More's biography, The Field Is Won, by E.E. Reynolds, President of the Amici Thomae Mori, appeared in November 1968.

On the Association, see p. 3 and p. 4 of this cover. Its motto TIME TRIETH TRUTH comes from a sentence in More's Supplication of Souls (1529):

TYME ALWAYE TRYETH OWTE THE TROUTH.

The certainty that the cry of his conscience would not be drowned for ever was his greatest comfort in the Tower and on the scaffold, just as King Utopus' conviction that truth had an innate power to overcome error in due time was the root of Utopia's tolerant pluralism.

CREDITS

Aliquam operam huic volumini dicarunt

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The Association AMICI THOMAE MORI was born in Brussels on 29 December 1962. MOREANA No. 1 appeared in September 1963 at Angers, where its editor teaches. Its aim is to provide a forum for research and discussion about the world of Saint Thomas More, with which it assumes its readers to be basically acquainted. Cheques can be made payable to the national secretaries, to G. Marc'hadour, or else to Amici Thomae Mori.

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